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THE NUR AF'GHAN

VOL. VII

FRIDAY:—DECEMBER 18th, 1903.

No. 51

EDITORIAL NOTES.

The appeal of the founder and general secretary of the Christian Endeavor Society, calling for a special day for prayer for young people throughout the World, has come to us after the date fixed. This can not however discourage us from asking the blessing of God upon the multitudes of young men and women throughout the world. Dr. Clark writes as follows:

"We are deeply concerned, as doubtless you are, because of the great need in our churches of an awakening to spiritual things. With whom should this begin if not with the young people who are already organized for service in tens of thousand of Christian Endeavor Societies? The societies are growing rapidly in numbers and we trust in efficiency. But our hopes are neither in numbers nor in organization, but in the power of the Spirit of God.

So we ask you, dear brethren, earnestly to invite your young people, and all others who will, to set apart Tuesday December 1, as a day of united and individual prayer for a revival of spiritual power, with a special meeting for prayer for this object, if possible either in the evening, at sunrise, or some other hour of the day. Encourage them to pray that a great awakening may come this very year, that it may be widespread and permanent in its effects, that it may counteract the prevailing worldliness and indifference of the day; that multitudes may be converted and brought into our churches, and there set at work for Christ, and that all young people may learn the blessedness of whole-hearted service and outspoken devotion.

This is the day of new enterprises. The business methods of the world are being revolutionized by the telephone, typewriter and electrical appliances. In like manner, new organizations are quickening the spiritual and intellectual life of the churches. The Y. M. C. A. and the Y. P. S. C. E. are doing a good work in devising ways and means for arousing new interest among the young people.

The following announcement of the meeting of a Student's Camp to be held at Etawah from the 2nd. to the 6th Jan-

uary 1914, will illustrate our point besides interesting some of our readers in a practical way.

"The experience of Students' Camps and Conferences in other lands, and in various parts of India, has so conclusively demonstrated the use and helpfulness of these gatherings, that, with the approval of Heads of Colleges and Schools and of leading Indian Christians, it has been resolved to convene one for the Christian Students of the United Provinces of Agra and Oudh.

OBJECT:—The object of the Camp is to give the Christian Students of the U. P. the opportunity of meeting together for the interchange of experience and ideas connected with the carrying on of Christian work in Colleges and Schools, and for the deepening of spiritual life.

WHO MAY COME:—Students, Teachers, and Professors, in Colleges and in the High Departments of Schools.

DATE:—The date, Saturday, January 2nd, to Wednesday, January 6th, has been fixed so as to allow Students to attend the Camp on their way back to College at the close of the Christmas vacation. Trains going in both directions, leave Etawah on Wednesday night."

The program is inviting. The following are some of the subjects to be discussed: "How to get right with God;" "The gift of the Holy Spirit;" "The Life of Victory;" "The choice of a life work;" Opportunity and Responsibility;" "Christian Stewardship;" "Individual work for individuals."

The following speakers have signified their willingness to be present: Rev J. Charlton, M. A. Calcutta; Rev John Forman, M. A. Etah; Mr. A. L. Mukerji, B. A. Benares; Dr. A. H. Ewing of Allahabad and Mr. A. L. Mukerji B. A. of Bareilly.

Hockey and Tennis will be to the fore for exercise. Persons going to this Camp should take with them a Bible, note book, bedding, towels, Hockey stick, Tennis racquets, &c.

We hope by and by to report the doings of this Camp. Will some of our friends, who will attend, send us the necessary report?

We are glad to announce the publication of a small edition in Urdu Persian character, of Dr. Griswold's booklet on the "Mehdi Messiah of Qadian," and some copies

of the English edition still remain; also a few copies of Rev. G. L. Thakur Das's "Greatest discovery exploded," being an exposition of the false claim that the Sirmagar tomb is that of Jesus of Nazareth.

The season for renewals of subscriptions to the Nur Afshan is near at hand. We now give notice that we shall send the number for January 15th 1904 by V. P. P., calling for advance price plus any arrears that may be on our books.

The sessions of the annual meetings of the Punjab and Farukhabad Missions of the American Presbyterian Church were closed on the 9th and 10th respectively. Some changes have been made in the location of workers, in order to promote the work of village evangelization.

* THE DIVINITY OF CHRIST.

BY REV. GEOE WAUGH, M.A., B.D.

I place a glass of water before you, and ask you to tell me if it is pure water or not. You look at it, and see it is quite transparent and clear; you taste it, and feel it is most agreeable; you smell it, and it has no smell; and you say it is pure water. Now, if I were to ask you to prove this, you would probably say, "I cannot give any other proof, I feel it is good water, and I am satisfied with it." And perhaps you could add, "It is the best water I ever tasted, and if you want a proof you must go to a chemist who can analyse the water, and tell you all its constituents."

Now you will notice from this illustration that the ordinary man does not require a scientific proof that water is pure to enable him to enjoy it. He tests it in a practical way by his three senses, and no more is necessary for him. He could not understand the proof although it were placed before him, but if he knew that the chemist was a trustworthy and honest man, the fact that he declared it to be pure water would confirm and strengthen his own opinion.

Now it is frequently said with regard to the Bible, "Prove that it is the Word of God and we will believe it." It is absurd for an ordinary person to make this demand, for he cannot understand the proof. He has to test the Bible in a practical way for himself by reading it, by studying it, by comparing it with any other religious book he may know, by noticing the effect which its teaching has on men, etc., and when he has done so he may be able to say, "It is the best book I know, I believe it is the Word of God." He can only benefit from the theologian's proof by knowing that this theologian is trustworthy, capable and honest, for when he knows this about him, and when he hears the theologian say, "This is the Word of God," then he feels convinced that this is true.

Accordingly we find that there are many people to-day who believe that there is no book superior to the Bible, and about all theologians testify that it is the Word of God. What presumption is it then for any man that has only partially read the Bible, and makes no claim to spiritual insight, to say, "This is not the Word of God." No one can prove that. If a man does not see it is the Word of God, he should say, "I cannot see that it is the Word of God."

* This lecture was prepared for those who are not Christians. Its aim is to remove common difficulties connected with the important subject of which it treats. It is hoped that it may now be used for this great end especially in India.

Convinced as I am that the Bible is the very Word of God, and therefore true, I accept all it says about Christ, and what it says about His Divinity I sum up briefly in these words: *Jesus Christ was God from all eternity, in time He manifested Himself in a human body, and now continues to be God and man in one person.*

I.—In the first place, in attempting to explain and make clear the truth of Christ's Divinity, I will speak of what is not meant.

1. *It is not meant that Christ's body was God.* His body was a material substance, and therefore human. God is a spirit and never can be material. Christ's body was finite, but God is infinite, and never can be finite. Christ's body was mortal, but God is immortal and never can die. Christ, as God, in His God-head or Divinity, had no body; as man, in His manhood or humanity, He had a body. Therefore He was both God and man.

2. *It is not meant that God was incased or enclosed in Christ's body.* Suppose there are lying before you six books and a box, you open the box, put in all the books, and lock the box, and you say, "These six books are all enclosed in this box, for they have no existence outside of this box." But God in like manner could never be put wholly into a human body. The thing is utterly absurd, for the finite can never enclose the infinite.

Some ask, "If Christ was God, how was the world managed when He was an unconscious babe." We answer, "Just in the same way as before." When Jesus was an unconscious babe He was also the supreme omniscient God, whose power was not in the least diminished. That unconscious babe was not God, He was something human, and God never can be human. Those who ask this question speak as if Christ ceased to be God, and was only an unconscious babe. Christ, as God, can never change. He was God, is God and ever will be God. But Christ, as man changed, and passed through the stages of infancy, boyhood and manhood. As man there were things He could not do. He could not be on both sides of the world at once. He could not move the universe. He could not see through the centre of the earth. But as God He could do all these things.

3. *It is not meant that God was turned into a physical body.* You take a piece of ice and melt it, and it becomes water. It is changed and is no longer ice. It is impossible for God to change Himself so that instead of being a spirit He is a physical body. God is unchangeable. He neither can change, nor be changed, and so Christ's body did not affect His Divinity in any way to change it. It was something in addition to his spiritual existence, or God-head, or Divinity. But mark, no one can say that because this was so, Christ, as God, was not infinite. If this objection were valid then nothing could exist but God, or that when God created the world He shewed that He was not infinite, because something was made which was not God, and was in addition to Him. God is every where, and matter can never displace God. Although you fill a room as full as you can with matter, you do not in any way shut out God from that room. It is a law of the physical universe that two bodies cannot occupy the same space at the same time; but it is a law of the spiritual universe that two spirits, or spiritual beings can occupy the same space at the same time; and moreover, that a material body and a spiritual being can occupy the same space at the same time.

II.—In the second place, let us consider what is meant.

1. *The human body of Christ was in some mysterious way linked to God.* Man's body is linked to his spirit in a way we cannot comprehend or explain. Man's spirit controls his body in some way, and can act apart from his body.

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THE NUR AFSHAN.

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A: for example, when the body dies the spirit remains as active as ever. No man can say that his spirit resides in any particular part of his body, or that it is confined to his body. The mind of man can range millions of miles through space, and yet the body with which it is in some way associated or linked remains always on this earth, and only in one place at one time.

Now Christ as God is a spirit, and His human body is mysteriously linked to this infinite Spirit but puts no restraint on His Spirit nor confines Him to any one place. Jesus Christ, as God, then acts precisely as He would have acted although He never had had a body.

2. *God was directly manifested through Christ.* The universe is an indirect manifestation of God. The universe not merely proves that there must have been an all-powerful Being who made it, but also that that Being must have been intelligent, wise and benevolent. This inference is natural and easy. For example, you take up a book and read it. You are impressed by the literary grace, ingenuity, and the wealth of thought pervading the book, and so you say its author must have been a man of intellectual ability. The intellectual ability is not in the book but in the man, but the book is a means by which you infer that it is in the man. If you meet the author you find the intellectual ability there. The book is an indirect manifestation, while the author is a direct manifestation of intellectual ability. In the same way the universe furnishes us with an indirect manifestation of some of the attributes of God, but Christ is a direct manifestation of all these attributes. These attributes are all actually in Him.

3. *Christ's body was always controlled by God.* Man's body is controlled by his will power, the will is the source of physical movement, otherwise man would be a beast or a machine. In proportion as a man has a well-balanced will his movements will be what they ought to be. As the body of Christ was always under His absolute control, as God, it always moved in the right direction and was where it ought to be. There was, therefore, no conflict between the Divine and the human in Christ.

Much has been made of that passage where Christ says to His Father, "Not as I will, but as thou wilt." This statement instead of disproving our position helps to prove it, because it shows He was a real man, and yet in Him there was nothing antagonistic to God. Being a man He had a man's feelings and desires, and as suffering was pressing upon Him He felt it and desired relief from it. This is exactly human nature. But if it was apart of the Divine will that He should suffer, He will not hesitate to do so. Being a man He had a desire to get free from this suffering, He could not possibly desire otherwise; but being God He had a desire to endure this necessary suffering, He could not possibly desire otherwise. There was therefore no discord or antagonism between His two natures, but there was subordination. His human nature was subordinate to His Divine nature, and thus there was perfect harmony.

III.—*In the third place we remark that in Christ God and man are quite distinct, and must not be confused or confounded.* As God He did things that as man He never could do and as man He did things that as God He never could do. He had, therefore, two quite distinct and separate spheres of action; in the one His Divinity acted and in the other humanity. Many have landed themselves in almost hopeless confusion and error by mixing up these things, and supposing that since, as a man, He did a certain thing, He must also, as God, have done the same thing. For example, some think that since we say that Christ died we mean that God died. They reason thus. "Christ died, Christ is God, therefore God died." Here is a logical fallacy,

because the term Christ is used in two totally different senses in the premises. In the first it is Christ as man, but in the second it is Christ as God. Accordingly the truth is that Christ as man died, but Christ as God never died, and never could die. If it is always remembered that Christ is both God and man this difficulty will never arise.

In the same way it is clear that Christ, as man, was born; but Christ, as God, never was born, and never could be born. Christ, as man, had a mother; but Christ, as God, had no mother, and never could have one. Christ, as man, ate and drank; but Christ, as God, never ate and never drank, and never could do so.

We find an analogy to this in our own nature. Man, as a physical being, eats and drinks, but man, as a spiritual being, never eats and never drinks, and yet a man is not two beings but only one, but has a two-fold nature. So Christ is not two persons but only one, but he has two distinct natures. (To be concluded next week).

Current Thought and Incident.

A STRANGE AFRICAN ANIMAL.

Some years ago when Sir Harry Johnson was appointed British Plenipotentiary in Uganda, he made every attempt to secure rare animals, encouraging the natives to bring him skins and game of all kinds. The region in which he acted was the very heart of Africa.

Sir Harry found the country exceedingly rich in game, and soon heard an animal described that did not compare to any known form. The natives, ignorant and prone to exaggeration, told repeated tales about the long-necked animal with stripes, yet not the giraffe. At first he paid little heed to the reports, but, as they were repeated, he finally asked the natives to bring him one of the strange animals.

One day he heard shouting about his house, and a head man ran in, announcing excitedly that the unknown had been shot. Upon going out he found the men looking at the skin of an animal that, even to the eyes of a layman, was evidently that of an animal new to science. It was marked very much like the zebra, especially the rump, but was of large size, showing that, if a zebra, it must have been the giant of the tribe. Unfortunately, the two hides were headless and feetless, the natives cutting them from the animals in their own fashion, spoiling them for scientific purposes. Later a skin with the hoofs off, and two skulls, were brought in, having been secured by an officer named Ericsson on the banks of the Simiki River.

From this it was seen that the discovery was more remarkable than we supposed. The animal had the curious coloring and marks of a zebra, but was an entirely different animal; in fact, a small eland-like giraffe. As soon as the skull of the okapi, as the natives called the animal, was seen by naturalists, they noted its resemblance to an extinct giraffe-like animal of the middle tertiary period, known as the *Hallodotherium*, an animal that has been extinct for millions of years, yet here in a dark forest, deep in the heart of a great continent, lived an allied form, a survivor of the ages, that had successfully escaped the observation of man all the years that the Dark Continent has been overrun by explorers and sportsmen.

The okapi is not so handsome an animal as the giraffe, and but a third of its size, yet in general appearance it is giraffe-like, though equally calling to mind some of the large African antelopes. The zebra, giraffe, and eland seem to have combined to produce a strange, ungainly creature, with the long neck of a giraffe, the stripes of a zebra,

and the body of a large eland-like antelope. Some of the peculiarities of the okapi are its diminutive size, being about one-third that of the giraffe. Its height is about six feet, and it is believed that large males attain a length of nine feet and a height of eight.

Its hair is brown, straight and smooth, like that of the horse, that on the neck and the hind quarters being a dark chestnut brown. The face is almost pure white, the crown dark, while upon each cheek is a deep red stripe. The ears are long and very wide and prominent, colored bright reddish brown, with a fringe of blue-black. The tail is of the rat type, long and slender, and without a tuft. The most striking coloration is found upon the legs, which, so far as ornamentation is concerned, are those of a zebra, the lines being almost exact in their imitation. The fore legs are ringed with alternate black and white bars up to the shoulder, while the rear legs have a black bracelet just above the hoof, then a white area to the first joint; from there on to the base of the tail the skin is marked with dazzling waving stripes of white, which extend from the rear forward, giving the animal a most striking and extraordinary appearance.

MARVELLOUS AUTOMATA.

One of the greatest makers of automata was Jacquet Droz, of Neuchatel, who lived in the eighteenth century. The Scientific American describes two of his masterpieces.

Jacquet-Droz presented one of his clocks to king Ferdinand VI. The king assembled his courtiers in order to show them his acquisition.

Among the automata was a clock with a shepherd playing on his flute, and a dog guarding a basket of fruit. "The dog," said Jacquet-Droz, "is as faithful as he is well-behaved. Let your majesty put him to the proof by touching one of the fruits in the basket."

The king endeavored to take an apple, but the dog immediately threw himself on his hand, barking so naturally that a bound present in the room responded with all his strength.

The courtiers thought that sorcery was at work, and fled precipitately, making the sign of the cross. The king and minister of marine were the only ones to remain.

Another of the wonderful automata was a writer, seated before an isolated desk, without contact with any person. He would dip his pen into the inkstand and write without dictation, slowly it is true, but distinctly and correctly.

Each word occupied a suitable place at the desired distance from the preceding; when a line was finished he commenced a new one, leaving between them the necessary space. The movements of the eyes and of the arms and hand were admirably imitated.

The writer might even be interrupted. He stopped in the middle of a word, if asked, and wrote another.

The means used by Jacquet-Droz for securing this result have remained unknown. The courtiers, scientists, and the most skilled mechanics have vainly sought to penetrate the mystery.

SLANDER BY TELEPHONE.

A curious action for compensation, in which for the first time, the telephone appears as the medium of

slander, has just been tried at Milan. The parties were a Signor Venturini, a chemist, and Signor Gianbarrotto, a barrister, who had acted as counsel for the former, and, as his fee had not been paid, continually called up by telephone his former client at his place of business to demand payment, in language declared to be abusive. When Signor Venturini happened to be absent other persons frequently had to listen to the barrister's angry language. The court condemned the unwary lawyer in damages.—Golden Penny.

A BIBLE ALPHABET.

Here is an interesting alphabet of Bible people and Bible places. See if you can find out all the names from A to Z and where they occur in the Bible. It will be a delightful way to spend a Sabbath afternoon. The alphabet, which appeared in the Central Methodist, is as follows:

A was a monarch who reigned in the East.

B was a Chaldean who made a great feast.

C spoke the truth when others told lies.

D was a woman, heroic and wise.

E was a refuge when David spared Saul.

F was a Roman persecutor of Paul.

G was a garden, a frequent resort.

H was a city where David held court.

I was a mocker, a very bad boy.

J was a city, preferred as a joy.

K was a father whose son was quite tall.

L was a proud one who had a great fall.

M was a nephew whose uncle was good.

N was a city long hid where it stood.

O was a servant, acknowledged as a brother.

P was a Christian greeting another.

R was a damsel, who knew a man's voice.

S was a king, who made wisdom his choice.

T was a seaport, where preaching was long.

U was a teamster, struck dead for his wrong.

V was a cast off and never restored.

Z was a ruin, with sorrow deplored.

TO GRANDMA.

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ALLAHABAD.

Some have been smooth, and some have been rough,
 But all reach the end of the line
 The first one you passed in your mother's arms
 'Twas along a very smooth road
 No stones in the way, you were happy and gay—
 You were climbing without any load
 Then as distance lengthened the road grew rough,
 You were weary and foot-sore my dear.
 But a voice always answered along the line,
 Press on to the end, I am near.
 The distance grows less now, the road smoother grows
 Not far off I see eighty-four.
 Press on. There are not many more after that,
 But there's Christ and the open door.

RULES FOR THE SICK ROOM.

Never hurry or bustle.
 Never allow monotony in anything.
 Never sit where your patient can not see you.
 Never confine a patient to one room, if you can obtain the use of two.
 Never read a story to children, if you can tell it.
 Never imagine that a patient who sleeps during the day will not sleep during the night. The more he sleeps the better he will be able to sleep. Never stand and fidget when a sick person is talking to you. Sit down.
 Never require a patient to repeat a message or request. Attend at once.
 Never read fast to a sick person. The way to make a story seem short is to tell it slowly.
 Never allow a patient to be waked out of his first sleep either intentionally or accidentally.
 Never judge the condition of your patient from his appearance during the conversation. See how he looks an hour afterward.
 Never put a hot water bottle next to the skin. Its efficiency and the patient's safety are both enhanced by surrounding the bottle with flannel.
 Never allow a patient to take the temperature himself. Many patients are more knowing than nurses when there is a question of temperature.

WORK CHEERILY.

WHITTIER.

Take courage, temperance workers,
 You shall not suffer wreck,
 While up to God the people's prayers
 Are rising from your deck.

Wait cheerily, temperance workers,
 For daylight and for land;
 The breath of God is on your sails,
 Your rudder in his hand.

Courage! your work is holy,
 God's errands never fail,
 Sweep on through storm and darkness,
 Through thunder and through hail.

Work on! sail on! The morning comes,
 The port you yet shall win.
 And all the bells of God shall ring
 The ship of Temperance in!

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The Organ of the Presbyterian Alliance, India.

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GENERAL LAKE MEMORIAL PRIZE EXAMINATIONS.

A—THE SCRIPTURE EXAMINATIONS, 1904.

To be held in July 1904. Properly certificated lists of candidates, stating their age, religion and Panjab birth, must be sent to the Rev. M. E. WIGRAM, Peshawar, on or before June 15th, 1904.

SENIOR CANDIDATES are those who have passed the Middle School or some higher Examination previous to January 1904. JUNIORS are those who have not done so. No previous prize winner can compete again in the same Division.

The papers will be set in Urdu. Answers may be given either in Urdu or English.

CONDITIONS.—Candidate must be a native of the Panjab under 23 years of age. Christian competitors must not have studied in a Theological College.

SUBJECTS FOR 1904.

SENIORS 1.—1. Samuel. 2.—St. Matthew and the Epistle to the Galatians. 3.—General Questions on the Old and New Testaments. (For Christian Candidates only).

JUNIORS 1.—1. Samuel; 2.—St. Mark. Also, by heart, Chapters ix and x.

PRIZES.

SENIOR DIVISION: Rs. 25, 18, 12, 8.

JUNIOR DIVISION: Rs. 15, 12, 8, 5.

Prize winners also receive a book and a parchment Certificate.

B.—THE HISTORY EXAMINATION, 1903.

To be held in December, 1903. Properly certificated list of Candidates, including age and birthplace, must be sent to the Principal C. M. College, Amritsar, on or before November 1st. Three Prizes are offered of the value respectively of Rs. 25, 15 and 10.

The Subject for 1903 will be Macaulay's Essays on Clive and Warren Hastings.

By Order of the Committee of Management.

October 1903.

THE EMPTY CRIB.

I sit in the lonely chamber—
And the clock ticks steadily on,
Telling the measured moments—
While I think of the days now gone.

Hushed is the voice of nature,
And still the noisy whir,
Of daylight's active measure
And noontide's busy stir.

No sound breaks through the stillness,
Save the fall of the dying leaf,
And the west wind softly sighing,
Like the sigh of a child in grief,
From the empty crib in the corner
Comes no sound that I can hear,
No soft and tranquil breathings
Fall like music on my ear.

The pillow all unwrinkled,
Once pressed by a sunny head,
And the voice of the sweetest music,
Is hushed with the early dead.

No worn and battered playthings
My longing vision meet
No half worn shoe betraying
The trace of restless feet.

No lisping childish accent
Makes sunshine in every part,
Nothing remains but memory
To the desolate mother heart.

But the fold of God now shelters
The little one safe from harm;
And the tender Shepherd circles
My lamb with his loving arm.

Sometime when my soul is weary
With countless tears and sighs,
And the tired lids be folded
Down over the sightless eyes,

The peatly gates shall open,
Beyond the swelling tide,
And my beautiful ransomed darling
Shall stand by my waiting side.

AL-HAQQ.

The chief aim of this *monthly urdu* paper is to put "Christ crucified" before Non-Christians and especially before Mohammadans. The paper is in no way a commercial concern. It is therefore sincerely hoped that all who are interested in the evangelisation of India will by their support help in the task of producing it.

To those Missionaries and Christian friends who desire to distribute "Al Haqq" amongst Mohammadans, the paper will be supplied at the following annual rates including postage:—

5 copies Rs. 1-12-0, 10 copies Rs. 2-8-0, 25 copies Rs. 4-12-0, 50 copies Rs. 8-12-0, 100 copies 16-0-0, single copy 0-11-0, single copy to Non-Christians 0-6-0, a sample copy will be forwarded on receipt of a half anna stamp.

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London, Dec. 10.

Lord Roberts yesterday denied the rumours of his impending retirement.

MR. ARNOLD FORSTER'S SCHEME.

The Daily News says it is able to state that nevertheless there is every probability of his early retirement owing to his dislike of Mr. Arnold Forster's scheme of reorganisation, which latter will involve large economies, including the extinction of the Fourth Army Corps for London and the reduction of the new four battalion regiments to two battalions. Lord Roberts and the Secretary of State for War are also at variance regarding the treatment of the Auxiliaries.

JEWISH LABOUR AND THE TRANSVAAL.

It is reported that an offer has been received from a hundred thousand Jews to supply labour in the Transvaal at £2 monthly, plus board and lodging. The offer has created excitement in the Transvaal.

NARROW ESCAPE OF THE QUEEN.

London, Dec. 11.

Miss Knollys, who was occupying a bedroom underneath the Queen's bedroom at Sandringham, awoke at five o'clock yesterday morning, her room being filled with smoke. She hurriedly aroused Her Majesty, and both rushed out, attired only in their dressing gowns, and had only reached the staircase when the floor of Her Majesty's bedroom collapsed.

The fire is attributed to an electric wire igniting a beam in Miss Knollys's room, whence it spread to the floor and joists. The fire was confined to two rooms.

The King was on a visit to Lord Iveagh, and the Queen promptly sent a reassuring message to him.

JAPANESE MINISTRY CENSURED.

London, Dec. 10.

Reuter wiring from Tokio says the House of Representatives adopted, without a division, a reply to the speech from the throne accusing the Ministry of a temporizing policy at home, and neglect of opportunities abroad. This is regarded as doubly significant, because hitherto the reply has been only a formal expression of thanks to the Emperor.

REPORTED MUTINY AMONG LEVIES.

London, Dec. 10.

A report has reached Aden that the Somali levies have mutinied and joined the Mullah, but up to the present the report is not confirmed.

It is understood that the mutiny among the Somali levies is confined to one detachment, and is not important.

DEATH OF A MADRAS OFFICIAL.

Madras, Dec. 11.

The death has occurred of Dewan Bahadur S. Srinivasa Reghaya Iyengar, C. I. E., Inspector-General of Registration, Madras, one of the ablest Hindu officials in the Presidency. He first made a reputation when deputed by the Madras Government in 1893 to write "Forty Years of Progress in Madras" in reply to assertions that British rule had impoverished the country and sapped its resources. He was appointed Dewan of Baroda an appointment which he held from 1896 to 1899, when he rejoined his post under the Madras Government. He was afterwards appointed the Madras representative on the Police Commission, and these arduous labours sapped a not very robust constitution. He had been ill since his return from Simla. He was a great authority in revenue matters and economic questions in South India.

RECEPTION AT BERLIN.

London, Dec. 13.

The Kaiser and the Empress unexpectedly came to Berlin yesterday afternoon and visited the Art Exhibition. They were enthusiastically cheered, it being the Kaiser's first appearance in public since his operation. In the evening Their Majesties witnessed a comedy at one of the Berlin theatres, and as they entered, all rose, men and women alike joining in three hearty "Hachs."

The Kaiser looked well, and laughed and chatted gaily with the Empress between the acts.

THE RUSSO JAPANESE SITUATION.

London, Dec. 13.

M. Delcasse in the Chamber said that he felt certain that Russia and Japan would arrive at an agreement satisfactory to both parties.

FRANCE IN MOROCCO.

As regards Morocco, he said that any French advance must be exclusively of an economic and pacific character.

MADE IN JAPAN

RUSSIAN OPINION OF CHINA'S INCAPACITY

London, Dec. 13.

A telegram from Port Arthur published at Berlin states that the journal *Neue Kari* emphatically contradicts the reports of the warlike attitude of Chinese statesmen. China's incapacity for war, it says, is well-known, and the troops are far too poor to try conclusions with Russia. Yuans hikai, it says, requires his own troops to maintain a position surrounded by jealous rivals.

JAPANESE DIET DISSOLVED.

London, Dec. 11.

Reuter wires from Tokio that the Diet has been dissolved.

ST. PETERSBURG PACIFIC.

Marked discrepancy continues in the reports from St. Petersburg and Tokio, but it is noteworthy that Japanese stocks have been rising to-day in London and on the Continent. The declarations from St. Petersburg are most pacific.

RUSSIAN REPLY RECEIVED AT TOKIO.

London, Dec. 12.

Reuter wiring from Tokio to day says the Russian Note has been received, but the contents are unknown.

There is no excitement, notwithstanding the dissolution of the Diet. The General Elections have been fixed for the 1st March. The Government remain calm and confident, evidently resolved to prosecute the negotiations according to the original plan.

ITALIAN GOVERNMENT'S THANKS.

London, Dec. 11.

London, Dec. 11. Signor Tittoni, the Italian Foreign Minister, has called on the British Ambassador and expressed the Italian Government's gratitude for the friendliness displayed by Captain Gaunt's prompt and courageous action at Durbo.

The Reichstag approved of a Bill extending the commercial agreement with Great Britain for two years.

FATAL ACCIDENT TO LORD ABINGER

London, Dec. 12.

Lord Abinger fell down the stairs of a Paris restaurant. He was conveyed to the hospital, and expired.

RUSSIAN OPINION ON THE SITUATION.

London, Dec. 14.

The dissolution of the Japanese Diet has been welcomed at St. Petersburg as proof of the pacific intentions of the Japanese Government, and because it gives the Government the liberty of action necessary for a favourable termination of the negotiations.

RELAXED RESTRICTIONS DENOUNCED.

London, Dec. 14.

A special conference of all Branches of the Transvaal Chamber of Commerce meets at Pretoria on the 18th instant to protest against the Colonial Secretary's action in relaxing the Bazar Act. A public mass meeting is being organised with the same object.

MEETING OF THE CABINET.

London, Dec. 14.

There was an unexpectedly meeting of the Cabinet to day, when, it is believed, the situation in the Far East was discussed.

JAPANESE AND A KOREAN RIOT.

A telegram from Seoul to the Associated Press of New York, states that the Japanese landed marines at Mokpho to suppress a labour strike and rioting. They fired on the Korean mob, killing several.

The strikers were employed on a foreign concession.

REPORTED CALL ON ADULT JAPANESE

London, Dec. 15.

The *Times* is informed that all Japanese of military age who are in London have received notice to return home. The Japanese Legation says that it is not aware of any such notice.

PEACEFUL COLOMBIAN PRESIDENT.

London, Dec. 14.

General Reyes has been elected President of Colombia. It was he who opposed the threatened invasion by Colombia of Panama, and a peaceful settlement is now assured.

REMAINS CREMATED.

London, Dec. 14.

Herbert Spender's remains were cremated at Hampstead this afternoon in the presence of a large gathering of prominent men of science and letters.

AN INDIAN ADMIRER.

Mr. Leonard Courtney delivered an address, and an Indian gentleman after the ceremony offered a thousand pounds to found a lectureship at London or Oxford.

SEED FOR SOWERS.

The Christian Literature Society of the Panjab is exceedingly anxious to call the attention of all Missionaries and Christian Workers to the series of new tracts for use among Hindus and Muhammadans.

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Every good book added to the libraries of our Indian Christian homes becomes a source of blessing to the Church and to Society at large. Two such books have been recently published in Urdu by the Christian Literature Society (Punjab Branch).

1. *Our Lord's Teaching*: by Rev. James W. Robert, son, translated by Dr Huntly, 320 p., 12 mo. Boards 4 as. and Cloth and Gilt letters 8 as. Roman Urdu Edition in Press.
2. *Rampal Singh's Surrender*: by Miss Louise Marston, 143 p. Royal 16 mo., Cloth 4 as. and Boards 2 annas. Published also in Roman Urdu at same price.

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